

SUBSTANCE ABUSE AND DETOX

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INTRODUCTION

It was in my second year of under graduate study of theology that my entire view of health began to take on a new shape. I had been sick most of my life. I was born with a congenital kidney disorder that effected my health, energy and attitude nearly everyday of my life. This physical disorder coupled with extreme, prolonged emotional stress was a destructive combination that had reeked havoc on my emotional, social and physical health.

When I enrolled for the course on health and healing, I expected it to be a shallow study of the miracles in the Bible. Instead, I was immersed in the health principles that were handed to man from God. Old Testament laws that had previously only been interpreted from a spiritual perspective were now given relevant and significant meaning as they were applied to health.

The washing of bowls, avoiding contact with dead bodies, instructions about how and where to use the bathroom, the types of food to eat; all of these and much more were given for health reasons, not spiritual reasons. Many of the laws about attitudes, and actions that had been previously viewed as issue of sin that God could not tolerate, were now seen as issues that man could not tolerate. In other words, the attitudes and actions that were labeled as sin were laid out for our benefit. These were things that brought mental, physical and spiritual destruction to man.

Anger, jealousy, strife, hatred and all the other negative emotions were now seen as destructive personal attitudes. Years later I would come to understand the dynamics that worked in negative emotions and why they so negatively affected our body that they were included in God's discourse with man.

Sitting in that class I adopted a new criteria for what kind of "medical" practice I was willing to expose myself to in the future. I determined **that I would find some form of treatment that was consistent with the way man was created.**

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That decision was the beginning of a long and diligent search.

As the years went by, I studied various types of dietary, nutritional and general alternative approaches to health care. But I kept running into a problem. The continual barrage of health care information that was contradictory overwhelmed me. One said, "This is for energy another said, "No this is for energy and that will hurt you." It seemed that no matter what you tried; you found contradictory studies that reached a completely different conclusion about the same mineral or vitamin.

What I didn't understand at the time was that western nutrition and herbology was based on the same faulty principles as western allopathic medicine, one cause one cure. All the studies were done looking for the one factor present in one specific herb that would cure one specific disease. The results were disappointing, disheartening and overwhelming.

The majority of the people I knew that were involved with alternative health care were not really very healthy. Once I got to know them I found that they complained of the same aches and pains that everyone else had. I also found that they were just as discouraged as I, only they were emotionally unable to ask themselves challenging questions. This was their last hope. Medical science had already failed them and they had to have hope in something.

In the process of following this path, I found that I could not eat out at a restaurant. I couldn't accept an invitation to eat with friends (Those who knew how I was eating wouldn't invite me anyway). I had to spend a fortune taking handfuls of vitamins, minerals and other supplements. Then I had to deal with the emotional struggle of hearing all the contradicting information about what I was taking. Basically, I had to live like I was on another planet. I had to eat like a "man from Mars."

It was somewhere in this process that I developed my second criteria for health care. **It had to fit into real life.**

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A person will only continue to do that which they can make a part of their real life. What is not normal, we will not continue to do. I did not mind making sacrifices. I did not mind giving up many of the foods and activities wherein I found pleasure. But I was still living on planet earth; I wanted to be able to function in like manner

As I branched out and studied many different modalities of alternative health, I developed a third and very essential criteria. I will not mention the therapies that I studied or tried. I do not wish to insult people who practice in those areas of health care. I also realize that many of those modalities would have been good if they were coupled with and balanced by other modalities. I also realize that alternative health has come a long way since the seventies.

As I looked at other modalities I found that many of them had an uncanny ability to “diagnose”. But their ability to diagnose was never matched by an equal ability to get meaningful results. I believe it was at this point that I began to become a little angry at the whole “scene”. I began to find that alternative health people could be just as mean and narrow as their allopathic counterpart that they had so vehemently denounced. When people did not get the results that were promised, it was never the fault of the practitioner or their prescription, it was always the person’s fault. No other therapy was as good as theirs. And whatever the latest fad therapy or supplement was, was the cure-all that we had all been awaiting. Any person who questioned too much or who didn’t get the results were “excommunicated.” The alternative people had formed a church to counter the error of the allopathic church but it was becoming increasingly difficult to tell the difference between the two.

By this time I was convinced that there were no cure-all supplements or therapies. I knew that the products and therapies being offered were good, I simply had to separate them from the attitude that was presenting them. Otherwise, I would “throw out the baby with the bath water”.

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It was at this time that I added the third criteria to my search. I determined that whatever therapy I would give myself to, had to be able to get **consistent, predictable results**. I was not willing to deceive others or myself about results. I wanted the predictability of the treatment to be consistent with the diagnosis.

Now I had it! I knew the description of what I was looking for. It had to be **consistent** with the way we were created. It had to fit into **real** life. And it had to produce **consistent predictable** results. But where on earth would I find it? I needed something that was a whole system. At that time most alternative therapies were relatively new. Many of the modalities that were being presented were only ten or twenty years old. There was no common consensus among the various modalities that showed how they could compliment one another. There was actually much negative competition.

Although most of the modalities I had observed made sense in their diagnostic approach, there were no overall system that linked all of their perspectives together. One practitioner might use two or three different concepts in trying to diagnose and treat the same person. Looking back, I see that many of the therapies prescribed in one session were actually contradictory and neutralizing. They would have been beneficial if done separately. But the lack of a common basis of guiding principles crippled the efforts of most practitioners. They were using a “modge- podge” of different modalities and techniques, not understanding the dynamics and interaction of those methods.

After five operations, several invasive procedures, numerous hospital trips, years of drug therapy and a miraculous recovery, I worked myself into a state of chronic fatigue. Years of international travel to remote, third world locations, too much work, too much stress, a poor diet and numerous other factors found me physically exhausted. I was in a constant struggle for energy. I had insomnia. I was losing my ability to concentrate.

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My emotions were warring inside me day and night. I was in pain all the time. The list of symptoms would be too long and boring to list.

Allopathic medicine had kept me alive. Faith had brought a miraculous deliverance to me years before, but I needed something that worked in daily life. I knew the ultimate destruction of allopathic medicine and I didn't want to spend my life in search of a miracle. I wanted something that fit my criteria.

I decided I would do something for exercise. I knew I had to have something mentally stimulating and challenging or I would quickly lose interest. I decided I would take up Karate. A friend who had a black belt in Karate approached me and said, "You don't need Karate, you need something that will bring healing and strength while giving you some physical exercise." He began to teach me the gentle game of Tai Qi.

Not content to just learn the movements, I began to read books about Tai Qi. The continual references to the Tao intrigued me. I found something that was consistent with my primary criteria. The Tao was the study of the natural way things progress. This was a science that began by observation not by opinion. This science had progressed on the same principles for thousands of years. Rather than man trying to make nature do what he wanted, man learned the functions and cycles of nature and learned to work with those cycles.

After playing Tai Qi for a couple of years I enrolled in a course of Herbal study. I quickly grasped and embraced the principles involved. But I still had not fulfilled my other two criteria. Only time would tell. But I had a new urgency motivating me. All the women in my wife's family have a heart disorder that Western Medicine has not been able to help. Her situation seemed much worse than the others and was growing worse rapidly. Nothing we had tried in alternative medicine had worked. I needed something quick. I was not ready to give up a loved one.

When I began my clinical studies, my first three cases were very complex.

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One patient had cysts in her breasts that were so painful and abundant, she could hardly stand to wear clothes. Sex was very difficult and unpleasant. The second woman I worked on had PMS so bad that she only had one or two normal days per month. Then there was my wife and her family that had severe, untreatable heart problems. And another woman who was emotionally out of control with anger, and two complete pages, front and back of symptoms.

The girl with the cysts began to have relief from pain in about two weeks. In six weeks there was considerable reduction in the size of the cysts. In three months, they were completely gone, with the exception of one that felt like a grain of sand. In about six weeks the lady with PMS had a period come without experiencing any mood swing or pain. My wife's heart problem although not cured was controllable. The lady with the pages of problems had reduced her symptoms to about one short paragraph that was obviously related to dysfunctional relationships that caused the appearing of the remaining symptoms. Without having to make any extreme changes in lifestyle and in a very predictable manner, I saw these very difficult situations find real solutions to their problems. In my first year of practicing Chinese Medicine I saw more results than I had seen in the previous 15 years. I had also met all of my criteria for a health modality.

My approach to Chinese Medicine has been from the perspective they call Taoism¹, from a Biblical perspective, I call it the "logos."² The early Taoist, without knowing God, followed the logic of God. I believe there is a logic and wisdom upon which all things were created. The Bible calls this the "logos".

I believe there is a logic and wisdom upon which all things were created. The Bible calls this the "logos." I believe that the microcosm and the macrocosm are operating on the same principles. I believe that wise men throughout the millennia have observed that which other men have ignored and taken for granted. I believe that all of the creation

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cries out with the wisdom of the creator. I believe this is what the early sages observed and called the Tao.¹

By learning the principles involved in Chinese Medicine, I have been able to now find many ways to successfully incorporate many of my previously studied modalities into my practice in an orderly, logical manner. I have found real value for those therapies that I had once seen produce no real results. I now had a frame of reference that I could use to consistently evaluate and understand the dynamics of many different modalities.

I have now spent years learning how to observe and allow creation to speak to me. I am continually learning how to cooperate with nature. My personal health and energy have been restored, stabilized and maintained. I now have the emotional and physical freedom to give myself to my life's goal of helping people find wholeness spirit, soul and body.

All of this has resulted in a new appreciation and love for God and a new love for people. I am daily amazed at the wisdom of God that I encounter in nature and the human body. Everywhere I look I see the wisdom of God. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* Romans 1:20.

¹ Tao means the way, or the natural path. The early sages observed that nature and all things in life followed a natural progression. They called that progression the Tao. They sought to order their lives according to that natural progression.

THE LIMITS OF THIS PROGRAM

Every program has its limits. A practitioner must understand those limits in order to provide the optimal care for those seeking help. Every practitioner must understand the limits and scope of his own experience, training and qualifications. Your ability to use this material will greatly depend on your commitment to personal and professional development. Likewise, your level of expertise will immediately affect your ability to grasp and apply these principles.

The first law of Chinese Medicine is “above all do no harm.” As practitioners we must avoid those things that we know cause harm. We must seek to treat the patient with the minimal amount of side effects. The more drastic the side effects the less natural the process. When the bodily functions are being strengthened and supported there will be a minimum of side effects. This is completely opposite of the Western paradigm of “no pain, no gain.” Therefore, it is essential that we adjust our therapy at the sign of harsh or extreme side effects. Keep the experience pleasant and mild.

When we do not know the outcome of a procedure, it is a risk that should not be taken. Not knowing the outcome is a risk that we are not qualified to run. When you do not know what should happen; you do not know if you are seeing the desired results. Do not venture beyond the scope of your training. Get help, seek advice or send your client to another practitioner. At all cost; stay within the scope of your ability. To venture beyond your skill runs the risk of hurting the patient, placing yourself in legal and financial jeopardy, and damaging their confidence in Chinese Medicine.

Chinese Medicine is not an exclusive, egocentric approach to health care. As a Medical modality it includes philosophical concepts that embrace humility, honesty and cooperation. Because we recognize the many different, valid ways of viewing and treating the human body we are always open to the value of other modalities.

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Always, be ready to refer people to a more qualified health care provider. It is essential to know the limits of your craft in order to know when to refer a patient to another practitioner.

This program is designed to train the beginning and the intermediate practitioner of Chinese Medicine. It does by no means include all there is concerning these topics. It is designed to make this therapy available to the practitioner with a limited knowledge of Chinese Medicine. The tools and products selected are suitable for the beginning and intermediate practitioner.

The author and the publisher are in no way responsible or liable for how you use this material or your qualifications to use this material. Every practitioner should be aware of the ethical and legal requirements for using this material.

¹ Religious Taoism was developed many centuries after the science of Taoism. When Buddhists infiltrated China, the Taoist reacted by creating a religious Taoism. I only endorse Taoism as a science that is consistent with the principles of creation.

¹ Logos is the Greek word that is translated as “word” in the New Testament. It would actually be better translated as the wisdom, logic and principles behind the word.

² Tao means the way, or the natural path. The early sages observed that nature and all things in life followed a natural progression. They called that progression the Tao. They sought to order their lives according to that natural progression.

HOLISTIC APPROACH TO HEALTH

Holistic Medicine looks at the human being as one entire, interactive being: spirit, soul and body. From this approach it is accepted that every aspect of the individual affects the other parts. In other words, the emotions affect the organs and their functions and vice-versa. A person's spiritual life affects every other aspect of their being. How you treat your body will effect your emotions.

As such the holistic practitioner must be open and listen to what ever the patient desires to discuss in any area of life. A practitioner should always approach every case with a non-judgmental attitude that allows the information to emerge naturally.

Diagnosis¹ is never made on the basis of predetermined ideas, nor is it made on the basis of one or two bits of data. Instead through observation, discussion and symptoms² the practitioner allows the patterns that exist to emerge in a logical, orderly fashion.

Chinese Medicine provides the most complete, systematic, holistic approach to health care that exists. Through its concepts of the continuum of emotions, organs and functions one is able to grasp the link between the physical and the emotional aspect of the human being. What had before seemed like random, unconnected symptoms begin to fit together in logical patterns.

For example, anger is an emotional continuum of the liver. Likewise, the function of controlling the blood, certain aspects of metabolism and other functions are a continuum. By recognizing this continuum one would recognize that a person with a tendency toward anger, pain under the right ribs and some dysfunction of the liver would present

¹ All mention of the term diagnosis is referring to diagnosis based on the principles of Traditional Chinese Medicine and is in no way referring to medical diagnosis.

² Advanced practitioners will be familiar with the many aspects of diagnosis based on the principles of Traditional Chinese Medicine and other alternative methods.

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a pattern of liver problems. Any one of those signs or symptoms could be present alone and not indicate a liver problem. However, when several signs arise that are manifestations of the liver, along any aspect of the continuum, one would recognize a liver pattern.

Every organ and its function influences thoughts and emotions. Therefore, the practitioner of Oriental Medicine recognizes that many of the various types of eating disorders will manifest in emotions and thoughts. Irrational thinking is often connected to dysfunction in the organs. For example, the person with Spleen Qi Deficiency will have some digestive disturbance. Likewise, they may have a progressive decrease in appetite. The thought of eating may become repulsive, resulting in anorexic behavior. These people will perceive themselves to be too fat, often becoming obsessed with trying to lose weight. The sensitive practitioner recognizes the mind-body continuum and never treats one without realizing its effects on the other.

All of these symptoms describe various manifestations of Spleen Dysfunction along the lines of a continuum of function and thought. Obsession is a common emotional manifestation of Spleen Dysfunction.

The practitioner of Chinese Medicine may have to work in connection with knowledgeable counselors and other practitioners to address all of the needs.

TERMINOLOGY

Chinese Medical Terminology is an attempt to translate Chinese word-pictures-concepts into English words with an equivalent meaning. The initial problem comes from realizing that there are many words for which we have no equivalent.

Then, there is an attempt to phrase the words in such a way that would have some medical consistency. The problem is that when Chinese Medicine speaks of the Spleen, it is not referring to the small appendage in the body. It is referring to an organ, the associated meridians, the function of the organ and other organs that all make up a system. Do not try to equate the use of similar words to a western concept of an organ in the body.

Do not try to over define words. As you work with the concepts you will develop conceptual meaning and relevance that will go far beyond the definition of the words that are used. An inaccurate definition of a word could result in a faulty paradigm which will limit, not embrace personal understanding and skill. Therefore, when using words that speak of organs, from a Chinese Medical perspective, they will be capitalized as a reminder that we are not talking in Western terminology.

YIN & YANG

Yin and Yang are essential concepts for the practitioner of Chinese Medicine. There is no mysticism concerning these energies. Yin and Yang are mutually dependent energies that are essential for all things to exist.

At first glance Yin and Yang seem to simply be opposites. With closer examination they appear as interactive, interdependent energies. They are like the two poles that hold the wire tight for the tightrope walker. It becomes impossible to walk the rope without the presence of both energies. Neither can exist without the other. The required reading will provide a more detailed account of Yin and Yang.



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YIN YANG SYMBOL

*Read pages 7-19 and 184-185 in the
Web That Has No Weaver*

QI, BLOOD AND BODY FLUIDS

In Chinese Medicine the body is made up of vital substances and their interaction. The vital substances are qi, blood, essence and body fluids. While each of these substances manifest in different forms, they are in fact all manifestations of qi. In its most material, yin-form, qi manifests as the human body. In its most yang, immaterial form it is manifest as Shen ¹energy/vitality.

These various manifestations of qi function together in their different forms to sustain every function of the human body from physical action to thought. Therefore, it is essential to understand the development and movement of these substances in order to restore health.

Qi is a mysterious word that is difficult to explain in the English language. While we can effectively transliterated the word, its concepts are lost in Western thinking. The Chinese character for qi means vapor, steam, or gas. A second part of the character means uncooked rice. The indication is therefore that qi can exist in different forms varying from extreme yin (matter) or extreme yang (energy). Einstein developed theories of physics that supported the ancient Chinese concepts of qi. Matter and energy are the same thing existing in different forms.

In English we have translated the word to mean energy, vital force or life force. Some have tried to identify it as electricity. Some have tried to identify it as the impulses that flow through the nervous system. All of these are no doubt manifestations of qi, but they are not qi in its totality.

Perhaps the translation of qi will never find meaning in the English language since it is more than a definition. It is a concept, a realization that is both scientific and philosophical. We have no words that could simultaneously describe matter and energy. We know of nothing that could manifest in different forms yet have one name.

It is interesting to note that the word qi has very similar meaning to the Hebrew concept of "breath of life" which God breathed into man in the

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Garden of Eden. It was this breath of life that permeated every aspect of man's being and made him a living "soul". In Chinese there are many different types of energy. There is the basic energy that gives man life. There is the energy that comes from food. All of these are ultimate manifestations of Qi.

It is probably best to leave this word untranslated. It will only have meaning for the practitioner when it is experienced not when it is defined. Through the practice of Qiqong one can experience the movement of qi in the body as it is led by the yi (thought). In Tai Qi is can be felt moving through the body as one combines thought, intent and movement. In clinical practice it can be seen to transform a person's health as it is manipulated in the body.

Qi can be realized but not seen. It can be experienced but not explained. One can feel the benefits but never capture its essence. Like the wind, we cannot see it but we can feel it. We cannot prove its existence apart from its effects. We can't see where it comes from or where it goes but we know the direction it moves. So is qi!

For the practitioner we understand, or at least, accept what the Classic of Difficulties says, "*Qi is the root of a human being.*" Giovanni Maciocia states:

In particular, two aspects of Qi are especially relevant to medicine:

- a) Qi is an energy, which manifests simultaneously on the physical and spiritual (emotional) level.
- b) Qi is in a constant state of flux and in varying states of aggregation. When Qi condenses, energy transforms and accumulates into physical shape.

¹ Shen is often translated as spirit. However, this does not mean spirit as is meant in a religious sense. It is more like the spirit of vitality.

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Qi manifests in various forms throughout the body. In each of the organs qi takes on a different function. Understanding the function of the qi is to understand the function of the organ. There is not actually a different type of qi in each organ. The qi in each organ empowers the specific function of each organ.

On yet another level, the internal organs produce qi. In this manner it manifests as a refined essence that nourishes the body and mind. In this study we will look at the effects of qi on the digestion and assimilation of food and fluids.

Qi and blood are yin and yang. Qi moves the blood and blood nurtures the qi. The proper assimilation, and movement of food, which is referred to as transformation and transportation, determine the nutritive quality of the blood. The blood carries the nutrients to all the parts of the body.

Bodily Fluids are those fluids other than Blood including sweat, urine, saliva and other secretions. Bodily fluids are Yin. They are essential to the process of health. The concept of bodily fluids is very similar to that of the Western concept. As Yin energy, the Blood and Fluids are essential to maintain balance with the Yang energies. A Deficiency of any of the Yin energies would result in Pathogenic Heat, which would be very disruptive to health and vitality.

For additional information on Bodily Fluids see pages 46-47 in The Web.

METABOLISM IN ORIENTAL MEDICINE

Many of the concepts of metabolism are the same in western and Chinese Medicine. This simple metaphoric explanation is used to understand many of the dysfunction of digestion.

- ◆ The stomach receives food. The stomach is seen as the cauldron or pot where the foods are cooked.
- ◆ Food in the Stomach is then acted upon by Spleen Yang and qi transforming it into pure food.
- ◆ The Spleen qi then raises the pure qi up to the Lungs.
- ◆ Stomach qi moves the impure down to the intestines.
- ◆ Lung qi transforms raw air qi into pure air qi, after which it is combined with pure qi from the Spleen to become essential qi.
- ◆ The Lung then moves the pure qi down in the body where it is grasped by the Kidney (Yang) and stored.
- ◆ Liver Yang assists the Spleen in raising qi in the body. The Liver regulates and “smoothes” the flow of qi in the entire body.
- ◆ Kidney Yang provides the warmth (metabolism) for the Spleen to act on the food.

The more quickly the practitioner can recognize these functions, the more quickly he/she will recognize the dysfunction in the digestion process.

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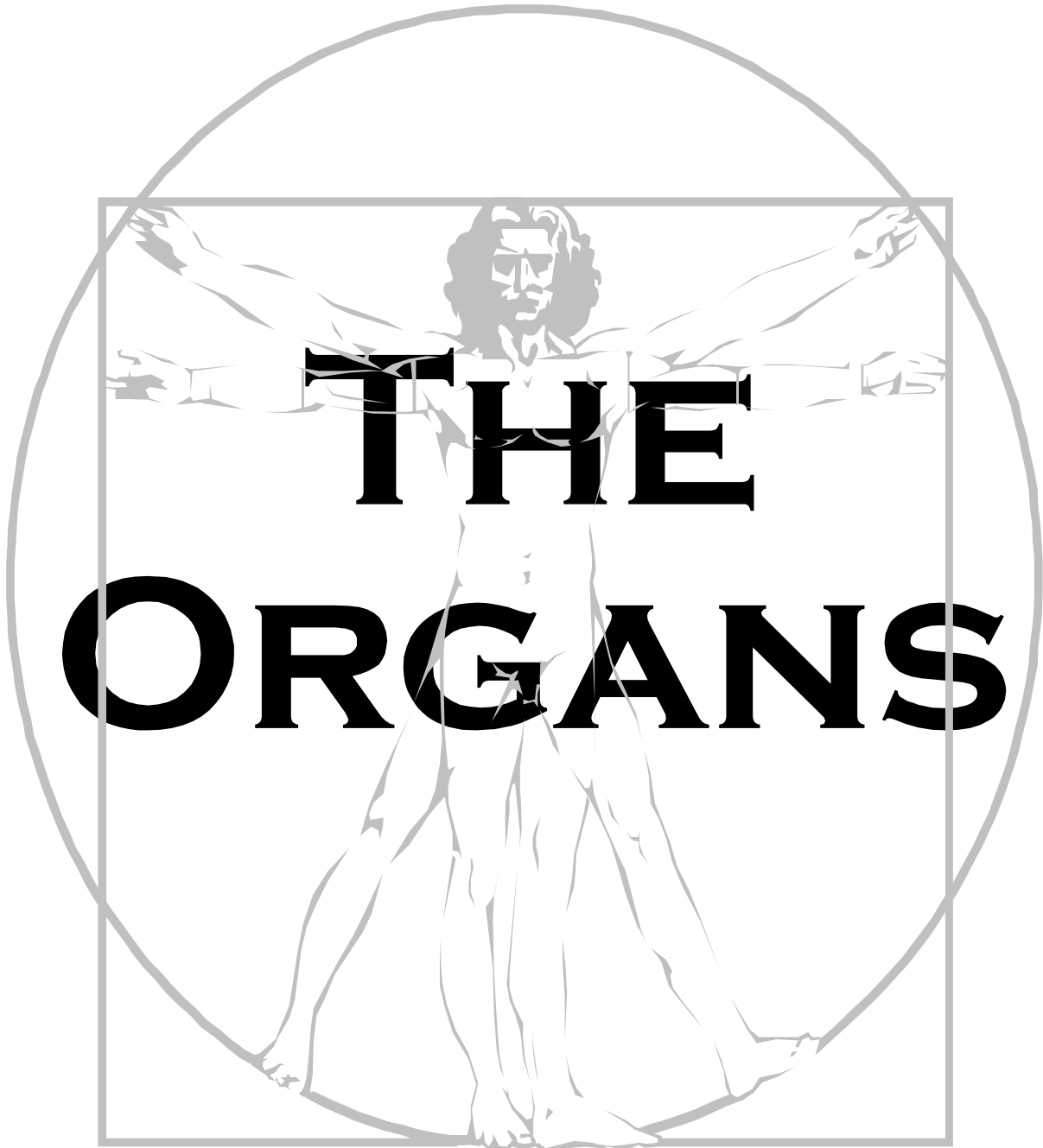
THE CYCLE OF BLOOD

1. Spleen, in conjunction with the essential qi, acts on bodily fluids to make blood.
2. Blood is circulated by the heart (Yang aspect of the Heart)
3. Blood is stored in the Liver (Yin aspect of the Liver)
4. Liver regulates the Blood

THE CYCLE OF BODILY FLUIDS

1. Spleen Yang-fire and qi act on drink in the Stomach, separating Pure Fluids from Impure.
2. The pure fluids are raised up to the Lungs by the Spleen, while the Stomach moves the Impure down to the Intestines
3. The Lungs further refine the fluids. A portion is spread out to moisten the skin and the hair. The rest is sent back down the body.
4. The Kidney then receives the Fluids. The Kidney-Yang fire heats the water and separates the Pure from the Impure.
5. The pure mist-like fluid is steamed up to the Lungs, where it will rejoin the cycle
6. The Impure fluids are sent to the Urinary Bladder, where it is excreted.

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**THE
ORGANS**

KIDNEYS

The Kidneys are the root of fire (yang) and water (yin) in the body. The essential balance between fire and water, which determines overall health, is the product of the proper functioning of the Yin and Yang aspects of the Kidneys. The fire of the Kidneys ultimately affects the Heat of the Spleen, which it needs to carry out digestive functions. The fire of the Kidneys affects the steaming of the fluids sent by the Lungs. Which if not steamed will not be dispersed throughout the body. Instead there will be an accumulation of fluids causing edema; weight gain; mucus, phlegm and other wetness related disturbances.

The Kidneys control the opening and closing of the gate of the lower burner. Their proper functioning controls water metabolism for the entire body. When the Kidneys function properly there will be healthy urination. When they are not functioning properly urination can become disrupted in many ways. If the gate is too open, which is the case in Kidney Yang Deficiency there will be profuse, clear and frequent urination. If the gate is too closed, such as in Kidney Yin deficiency, they will be scanty, dark urination.

The disruption of proper water metabolism will result in digestive difficulties. If Kidney Yang is deficient the Spleen will not be warm enough for proper digestion and transformation of food and fluids. This will ultimately inhibit proper digestion and cause accumulation of fluids. The Small and Large Intestines which are a part of the Lower Burner depend on the Heat of Kidney Yang for the separating and transporting of pure and impure fluids which are moved out through the urinary bladder.

The Kidneys also control the reception of Qi from the Lungs. The Lungs, which receive Qi from the air, have a descending function, which sends the Qi down to the Kidneys.

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The Kidneys "hold or grasp the Qi". If the Kidneys are weak this will result in rebellious Lung Qi (upward movement), stimulating asthmatic conditions such as congestion in the chest, coughing and breathlessness. Kidney weakness prevents the Kidneys from holding and storing the Qi of the Lungs.

The Kidneys open to the ears and manifest in the hair. This means that the ears rely upon the proper functioning of the Kidneys for nourishment. If the Kidneys are weak there may be difficulties in the ears such as decreased hearing, tinnitus or other problems related to the ears. The Kidneys manifest in the hair. As one seeks to evaluate a patient the condition of the hair becomes a part of making up of a pattern. The hair relies on the nourishment of Kidney Essence to grow. Good Kidney Essence will result in hair that is healthy, grows well, is thick, shining and full of luster. Thin, brittle or premature graying hair is an indication of deficient Kidney Essence.

The Kidneys control the two lower orifices. A weakness in Kidney Qi or Kidney Essence could result in a leaking of the two orifices bringing about urinary incontinence, spermatorrhea or diarrhea. The urethra and spermatic duct is obviously related to the Kidneys. Although the anus is related to the Large Intestines for the discharge of waste, it is functionally related to the Kidneys. When Kidney Qi is deficient there may be diarrhea or prolapse of anus. Consequently, some problems related to the anus are treated through the Kidneys.

The Kidneys play a role in the emotions. They house the will power. If the Kidneys are strong one will tend to stay on track and follow through on the goals that are set. Since fear is the emotion of the Kidneys, it could be that fear of failure would be an important aspect of the Kidneys that would prohibit the confident, single-mindedness it takes to pursue one's dream and ambitions. Since the Kidney communicates with the Heart, it assists in housing the mind. Thus the Fire of the Gate of Vitality would play a role in influencing the mental state.

URINARY BLADDER

The Kidneys are paired with the Urinary Bladder. The Bladder is involved with the transforming, storing and removal of turbid fluids. As fluids are transformed, i.e. separated by the action of the Stomach and Small and Large Intestines they ultimately arrive at the Bladder where they are acted upon by Kidney Qi and Fire from the Gate of Vitality. Thus they are removed from the body.

A deficiency of Qi or Fire could result in a malfunction of the Bladder. Since the Bladder is dependent on the Fire of the Gate of Vitality, the symptoms of Bladder deficiency are similar to those of the "Ming-Men." The Bladder is assisted by the Triple Burner, which has the function of making sure the water passages in the lower part of the body are open and free.

An imbalance in the Bladder could cause negative emotions such as jealousy, suspicion and holding long-standing grudges. So once again we see the emotional aspect of the Kidney-Bladder as one that would have a strong influence on relationships thereby affecting future generations. Hence the Kidneys as the root of Life have a deep emotional significance as well as physical.

URINARY BLADDER

HEART

The heart is the "monarch" of the Organs, according to the Spiritual Axis. It is considered to be the most important of all the internal organs. The Heart governs the Blood and the Blood Vessels, houses the mind, manifests in the complexion, opens to the tongue and controls sweat.

In governing the Blood, the Heart is first of all responsible for the transformation of Food-Qi into blood. Food Qi, which is first received by the Stomach, is then ultimately acted upon by the Heart Qi for the development of Blood. It is important to note that Blood in a traditional sense is more than the Blood that flows through the blood veins of Western Medicine. It is also the Blood, which flows through the meridians along with the Qi. If the Heart is deficient of Qi there will be a deficiency of Heart Blood, which will manifest in a pale, discolored complexion.

The Heart is then responsible to circulate Blood through the body. *(Ross points out that Qi moves Blood, and Lungs rule Qi; Blood nourishes Qi, and the Heart regulates the movement of Blood. Therefore there is a close relationship between the Qi of the Heart and the Qi of the Lungs to produce a strong steady heartbeat and the movement of Blood.)* A healthy Heart will propel the Blood throughout the body nourishing all the tissues. Thus the nourishment of all the Organs and tissues are dependent on a strong Heart to deliver Blood.

A weakness in Heart Qi or Blood would result in malnutrition for all the tissue. This could sometimes be seen in cold hands because of the Heart's inability to propel Blood to the extremities. Likewise, the Heart manifests in the face. . If the Heart is strong the complexion of the face will be rich, rosy and lustrous. If, however, it is deficient the complexion of the face will be pale or bright white. If there is Heat in the Blood the face will be red. This is often seen in one who is an excessive drinker. He will have a red face with the blood vessels themselves showing a bright red. If there is stagnation the complexion will be blue or purple.

THE HEART

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The Heart houses the mind; therefore it is an important factor in mental health. In Chinese Medicine the mind not only involves the thinking processes, it also includes the vitality of emotions and activities of the whole body. Thinking, memory, sleep, consciousness and all other mental functions have their material basis in the health of the Heart. If the Heart and Blood are not strong and healthy one will be affected in any of these areas, memory could become clouded, thinking could become unclear. There could be insomnia and a loss of personal consciousness.

Blood is the Root of the mind. Without adequate nourishment from the Blood, the Heart cannot function in housing the mind. Many emotional and mental disorders can arise in such cases. We must remember also that in the continuum of Traditional Medicine, the Heart not only produces these emotions, but these emotions could affect the Heart. Mental restlessness, emotional stress, or sadness could lead to palpitations, insomnia or other Heart related dysfunction.

The Heart is said to determine a person's capacity for meaningful relations. More than once, I have seen that a person suffering from a Heart dysfunction loses a sense of personal awareness. The loss of personal awareness means a loss of the sense of boundaries. They often have no concept of how their behavior is affecting others. They do not realize the effects of their actions. Because of this, many people with Heart difficulties destroy meaningful relationships through abuse, rudeness, or taking others for granted. Sadly, they often have no realization of their actions at the time. A healthy Heart and Blood will produce a healthy sense of personal consciousness, which is essential for interaction, and relationships.

The emotion of the Heart is fright. Thus, a person with a Heart dysfunction will often be easily startled. Since emotions and physiology are different spectrums of the same continuum, it is also true that fright can disrupt the smooth functioning of the Heart.

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The Heart affects the sleep because of its influence on the mind. If the Heart Blood is strong the Mind will have root. The person will fall asleep easily and stay asleep. If the mind is not housed in the Heart one will have difficulty falling asleep and they will tend toward excessive dreaming. If the Heart has excessive fire there will be "crazy dreaming". Many times the dreams will be sexually oriented. Often I have dealt with someone who thought they had a sexual problem because of the excessive sexual dreaming. Many times this would be affecting the relationship they were in. By calming and cooling the Heart what was thought to be a sexual problem was resolved. Sleep returned to normal and there was no more dreaming.

The Heart opens to the tongue. The color of the tongue, particularly the tip will indicate the condition of the Heart. Often there may be a long crack in the center of the tongue indicating a constitutional weakness that is related to the Heart. In the case of Heat the tongue would be dry, redder than normal and possibly swollen on the tip. If the Heat is severe there may be tongue ulcers. If Heart Blood is weak the tongue may be pale and thin.

Besides affecting the tongue in appearance. The Heart affects speech. Often a disharmony of the Heart can cause excessive laughing or talking. (Another factor that would affect relationships.) Often times stuttering will be the result of a disharmony of the Heart.

Because the Heart governs the Blood and the Blood has a relationship with body fluids of which sweat is a part, the Heart is then related to sweating. A deficiency of Heart blood may cause spontaneous sweating, while a deficiency of Heart Yin may cause night sweats. Extreme and profuse sweating can effect the heart since blood is made from fluids. Therefore, sweating can cause a Heart Blood deficiency.

SMALL INTESTINES

The Small Intestines is the Yang Organ coupled with the Heart. After food and fluids are received by the Stomach and acted upon by the Spleen, for digestion, it is received by the Small Intestines. Here it is acted upon for further separation of the pure from the impure. The pure is absorbed and used by the body. The impure or "turbid" is passed on in the form of urine or excretion for stools. Likewise, the Small Intestines play an important role in the transformation and movement of fluids. After the fluids are acted upon and separated by the Small Intestines, the impure is moved along to the Bladder for removal from the body. The pure is moved to the Large Intestines for utilization. Because the Small Intestines is involved with the transformation of food and fluids it can have an effect on digestion, bowel movements and even urination.

Like all the organs, the Small Intestines is a part of the emotional make up of the individual. The Small Intestines effect mental clarity and judgement. Because of this function it does have some effect on decision making. Through the power of discernment, the Small Intestines affects the ability to distinguish relevant issues with clarity, thereby affecting the decision making process.

The physiology of the Heart and Small Intestines is somewhat nebulous. It is not nearly as clear as many of the other organ relationships. The Heart can affect the Small Intestines when Heart Fire is passed on causing blood in the urine, dry stools or other manifestations. It seems however, that the closest link between the Heart and the Small Intestines is psychological. Since the Heart stores the mind and governs mental activity it is dependent on the clarity of judgement which comes from a healthy Small Intestines. Likewise, our ability to have clear judgement is dependent on the Heart.

In clinical situations it has been my observation that many people who are of a certain behavior pattern tend toward Small Intestine problems which affect them both physically and

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Emotionally. The person who is detailed, critical and analyzing has a tendency toward blood in the urine and often in the stool. It is common for this person to have constipation. Constipation is a form of holding in. This person tends to hold in for fear of making a wrong decision. The lack of judgement, particularly in discerning relevance causes this person to “hold on” to every detail. They want to weigh every fact. Therefore, they must gather mountains of information before releasing, i.e. making a decision. What we do on an emotional level is always mirrored in some way on the physical level.

This person is plagued with the need to be right. This need affects the Small Intestines, which affects the ability for clear judgement, which again affects the Small Intestines. As with the other organ-emotion relationships, the overuse of any emotional capacity prevents the person from being able to have what they desire. In this case this person tends to focus on the micro to the exclusion of the macro thereby missing the point. By strengthening this Organ one will often gain more freedom in decision making, thereby easily reaching and releasing a clear-cut decision.

LUNG

The Lung is the Yin Organ that is in contact with the environment. It is the only Yin Organ that has direct contact with the outside. Because of this continual contact with the environment it is more susceptible to attack by evils, i.e. pathogenic factors than the other Yin Organs. For this reason is considered the delicate Organ. The Lung governs Qi and respiration, controls the channels and blood vessels, controls dispersing and descending, regulate the water passages, controls skin and hair, open to the nose and houses the Corporeal Soul.

The Lungs are positioned highest in the Yin Organs in the body and are referred to as the canopy of the Zang Fu.¹ From this position it controls all the descending action of the body. It is responsible for moving Qi downward in the body. The one thing without which we cannot live is air. We may lose all other input for a period of time, but without air, we will quickly die. Therefore, the Lungs' most important function is respiration. When we inhale, which is a function of the Lung, "clean Qi" is extracted from the air by our Lungs. As we exhale, dirty Qi is removed from the body back into the environment.

Food is received by the Stomach and acted upon by the Spleen to transform and transport Qi. This Qi is transported to the Lungs where it is mixed with the Qi from the Lungs. These form what is called Zhong Qi, or gathering Qi. After its formation Zhong Qi assists the Heart and Lungs in pushing Qi and Blood to the entire body. Thus the Zhong Qi aids the function of the Heart in promoting good circulation to the entire body. Through this process, the Lungs rule the Qi of the entire body. When Lung Qi is weak there will be cold in the extremities. The limbs will not receive nourishment. There will be difficulty breathing, tiredness, and a weak voice.

¹ Zang and fu refer to the Yin and Yang organs of the body. The Zang are Yin and the Fu are Yang.

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Because the Lungs govern Qi, they play a close role with the Heart to move blood through the channels and blood vessels. The Qi of the Lungs is essential in the smooth movement of Blood. Without strong Lung Qi there will be palpitations, a weak pulse in the front position and coldness in the extremities. It is essential for the entire body that it be properly nourished by Blood and Qi. Since the Lung Qi does this, they are considered to govern the Qi of the entire body. Not only do the Lungs play a part, along with the Stomach and Spleen to receive Qi, the Lungs then move that Qi to the body. This makes the Lungs one of the most essential Organs in the body concerning Qi.

The Lungs are responsible for the dispersing action of Qi. The Lungs spread defensive Qi¹ to the entire body. Defensive Qi spreads under the skin to protect the body from an outside invasion and to warm the muscles. This is understood in an attack of what we would call a "common cold". When there is a Lung problem as in a cold, one feels cold, because the defensive Qi of the body is not spread to warm the muscles and protect the body. There is a subjective feeling of cold throughout the body.

The Lungs affect the skin in many ways. One of the functions of the Lungs in relation to the skin is to regulate the opening and closing of the pores. When the Lungs are attacked this function may be disrupted. In a case of Wind-Cold invasion the pores may be closed, there will be no sweating and a subjective feeling of being cold. In a case of Wind cold with the emphasis more on Wind, the pores may be blocked open with spontaneous sweating. Because of these invasions into the Lungs the function of dispersing fluids to the body is disrupted. As the uppermost Organ in the body, the Lungs have the function of descending. Their descending action affects the downward movement of Qi and fluids. Qi is sent down to the Kidneys where it is held. If the Lungs are too weak to perform this function there may a situation where there is (upward moving)

¹ The Wei qi is the defensive energy that protects the body from the invasion of external pathogens.

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Qi which causes cough or stuffiness in chest. Likewise, the Lungs direct bodily fluids down to the Kidney and Bladder. The Kidneys separate the fluids, sending the turbid to the Bladder for removal and sending the pure back to the Lungs for dispersion throughout the body.

Failure on the part of the Lungs to move water downward can affect urination and cause retention of water. It can also cause edema. Among other places edema of the face can be the product of weak Lung Qi. The failure to move Qi and fluids downward can affect the Large Intestines. Insufficient downward movement of Qi can cause a weakness in peristalsis thereby causing constipation. Likewise, a deficiency of water can cause a dry hard constipation. This downward movement is the descending function of the Lung. Its effects on the downward movement of water determines how the Lungs regulate water passages.

The Lungs control skin and body hair. The skin and body hair is a part of our defense system to outside invasion. As the Lungs move the Wei Qi (defensive qi) and the fluids throughout the body it nourishes the skin and the body hair. The condition of the skin often reflects the strength of the Lungs. All of the previously mentioned functions are a part of controlling skin and body hair. If the hair and skin are properly nourished, the skin will be smooth and have a good color the body hair will have life and luster. If they are not properly nourished, the first line of the body's defense to outside invasion will be weak. When there is an invasion from the outside through the skin, the Lungs become affected. The opening of the pores, the warmth of the skin and muscles and the movement of water all become inhibited.

The Lungs obviously open to the nose. If Lung Qi is strong the nose will be open and clear. There will a good sense of smell. If the Lungs are invaded the nose often becomes blocked or runny and the sense of smell is obstructed.

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In case of extreme Heat the Nose may bleed. The nose-Lung relationship is probably the most obvious of all the opening of the organs. When the Lungs are affected the nose usually reflects it very quickly.

Emotionally, the Lungs house the corporeal Soul. It is my understanding that this is more the soul as expressed and felt by emotions. This is not the part of man that Westerners would consider being the spirit. But it does in fact, relate very much to what we would call the soul. It also seems to relate to the word for soul used in the Koine Greek of the New Testament.

Whatever the case, the Lungs are greatly affected by grief and sadness. Grief and sadness on a physical level is seen by the shallow rapid breathing that takes place in the presence of these strong emotions. This breathing is a restriction, a holding in. This coincides with what is happening on an emotional level. Grief and sorrow that is not adequately expressed and allowed to flow forth is restricted and held in. While dysfunction in the Lungs can stimulate such emotions, these emotions can also stimulate difficulties in the smooth functions of the Lungs.

In a recent case, I had a patient who would occasionally have a severe episode with Heat in his Lungs. It would stimulate asthmatic type breathing. It is hard to determine the cause and effect in this situation, but it was obvious that treatment alone would never solve his problem. It was essential that he deal with this on an emotional level.

Because of this tendency toward Lung deficiency there was a predisposition to a certain type of depression. Being somewhat idealistic in his view of life, he often found himself in circumstances that were beyond his capacity to function. Anytime he could not do all that he desired or committed to do; he had no way to manage those feelings in a healthy way. There was always an extreme sense of loss, which brought about grieving and sorrow. This would be followed by a bout of Lung Heat, with difficulty breathing and a dry cough. Which, on the lines of the continuum for the Lungs compounded

the emotional aspect of the dilemma. The problem could only be solved by a combination of treatment and counsel. His idealistic view of failure produced an exaggerated feeling of loss, which is expressed through grief, which compounded the tendency toward Lung weakness.

LARGE INTESTINES

The Large Intestines is the Yang Organ that is coupled with the Lungs. There is not much writing about the Large Intestines in Traditional Chinese Medicine. This is not because it does not have an important function. It is more because most of the functions of moving (transporting) and separating (transforming) food and water are attributed to the Spleen. Many of these situations, although related to the Large Intestines, will be treated by the Spleen.

The main function of the Large Intestine is to receive food and drink from the Small Intestines. The pure fluids are re-absorbed and the waste is excreted. There are many situations where diarrhea or constipation is a dysfunction of the Large Intestines. Besides Heat, Dryness or Wetness there can also be parasites that affect the function of the Large Intestines.

Because the Large Intestines are related to the Lungs they can affect a sense of grief¹ or loss. A person with a pale complexion and the inability to ever find happiness, accompanied by constipation will usually have Large Intestine problems. Treatment may involve the Lungs, the Large Intestines and the Spleen. Counseling alone would never help the person who is plagued by a physical dysfunction. Until balance is restored to the organ there will be a continual propensity toward the dysfunctional emotions generated by the dysfunction of the organ.

¹ Grief is the healthy process whereby we reconcile our losses. In a healthy situation a person grieves toward recovery from the loss. In an unhealthy situation the person is unable to process loss. Thereby, causing depression.

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SPLEEN

The Spleen's main function is that of assisting the Stomach in digestion. This includes transporting and transforming food essences, absorbing the nourishment from food, and separating the unusable part of the food. Spleen Qi is the Qi that effects the entire digestive processes. All digestive disturbances are related to the Spleen function.

In my clinical practice the Spleen and Stomach have been the most commonly treated Organs. The reasons for this are many. The average diet is very damaging to the Stomach and Spleen functions. So the majority of people have some dysfunction in digestion. Since the Spleen is the foundation of postnatal Qi,¹ it is impossible to achieve or maintain the health of any organ without the proper functioning of the Spleen. Therefore, it will be treated in the majority of cases that are seeking more than symptomatic relief.

The Spleen functions are governing transformation and transportation, controlling the Blood, controlling the muscles and the four limbs. It opens into the mouth and is manifest in the lips. It controls ascending Qi and houses the thoughts.

The main function of transformation takes place when food is ingested. The Spleen acts on the food to extract Qi. It is from this Food Qi that we ultimately receive Qi and Blood. Once this Food Qi is extracted, the Spleen then sends (transports) this Qi to other organs and parts of the body. After the Spleen Qi separates the usable from the unusable, and sends the usable to other parts of the body, the unusable is sent down to the Small and Large Intestines, by the Stomach, where it is further separated absorbed or discarded.

¹ Grief is the healthy process whereby we reconcile our losses. In a healthy situation a person grieves toward recovery from the loss. In an unhealthy situation the person is unable to process loss. Thereby, causing depression.

¹ Postnatal qi is the qi acquired by eating, breathing and exercise. Prenatal qi is the qi inherited from our parents. It relates more to our general "constitution."

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If the Spleen is strong there will be good absorption of nutrients; there will be good bowel functions and a healthy appetite. If, however, this function is disrupted there will be digestive disturbances, pain in the stomach (indigestion), distention and abnormal bowel functions.

The Spleen is the essential organ in the metabolism of water. Water must be properly metabolized if the body is to be healthy. The Spleen sends the pure fluids up to the Lungs, which is then sent to the skin in the form of a mist. The impure is sent to the Intestines where it is further separated. By this action the Organs of the body are properly lubricated and nourished. The bodily fluids (Jin-ye) depend on the proper functioning of the Spleen in water metabolism.

Any time there are problems with Dampness, watery diarrhea, Phlegm or edema the Spleen must always be treated. The eating habits of the average Western diet tend to promote Wetness problems. The act of drinking cold drinks before or with a meal is very disruptive to the entire digestive process and particularly to the function of the Spleen. The Western concept of drinking eight glasses of water per day, besides all the water contained in food, soft drinks and beverages, makes Wetness a major problem. In the treatment of all excess weight problems wetness will have to be addressed. The accumulation of fat cannot occur without an excess of fluids. While the Stomach likes wetness, the Spleen likes dryness.

The Spleen controls the Blood first, as we have already mentioned, through its function of forming Blood from Food Qi. But Spleen Qi has the unique function of keeping the Blood in the vessels. When Spleen Qi is good Blood will circulate normally and stay in the vessels. When it is weak, the Blood will leak out of the vessels resulting in hemorrhages, blood in the stool, bruising easily, uterine bleeding and even varicose veins. For problems with Blood leaking out of the vessels or for Tonifying the Blood we must always strengthen the Spleen.

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The Spleen nourishes all the muscles and tissues of the body with the Qi that is extracted from food. The limbs are particularly nourished by the Spleen. If the Spleen is weak the muscles will be weak and occasionally, in sever cases, they will atrophy. The person will feel tired and lethargic. The Spleen is the most important of the Organs for physical energy. Therefore, in common practice it is often addressed. The majority of people I have treated complain with low energy problems. It is a common Western malady.

The mouth is naturally related to Spleen much like the nose is to the Lungs. Because food is received and chewed in the mouth, it has a natural relation to the Spleen. As a matter of fact, we know that saliva in the mouth is the beginning of digestion. It prepares the food to enter the stomach in a more balanced state. In many meditative practices, saliva is created in the mouth and swallowed to heal the Stomach.

Just as what we put in the mouth can effect the condition of the Spleen, the condition of the Spleen can affect the function of the mouth by an over abundance or lack of saliva. Excess Heat in the Stomach or Spleen could cause extreme hunger and thirst. Drinking with the meal would further dilute the saliva thereby weakening the digestive process.

When Spleen is strong the mouth has the ability to distinguish the five tastes. This satisfaction of the taste buds is a major factor in preventing over eating. So again the relationship of the mouth and the Spleen works in both directions. Both have the ability to affect the other.

Because the Spleen manifests in the lips, the lips reflect the state of the Spleen. When the Spleen is healthy it is manifest by soft, lustrous rosy lips. When the Spleen is deficient the lips may be pale and dry. When there is Heat in the Spleen the lips will be dry and even cracked. Likewise, the mouth will often have a sweet or sticky taste when the Spleen is deficient. Therefore, the lips and the mouth make up an essential part of interpreting the signs and symptoms in diagnosis of the Spleen's condition.

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The upward movement of Qi by the Spleen is another essential function of this organ. It is this upward function that sends the Qi upward to the Heart and Lung. It is also this upward movement that holds the organs up in their place. When Spleen Qi is weak there may be a sinking of the organs. The uterus, the kidney, the stomach, bladder or anus may prolapse. When the organs begin to sink, they must be treated by Tonifying the Spleen.

The raising of the Qi by the Spleen is balanced by the downward movement of Qi by the Stomach. Just as the Spleen that moves the clean Qi upward, it is the Stomach that moves the dirty Qi downward. It is essential for all the organs that this delicate balance be maintained. The dirty Qi must not rise causing belching, vomiting or reflux. Likewise the clean Qi must not move downward.

The Spleen is said to house thought. The condition of the Spleen has a direct influence on certain aspects of thought. The Spleen affects our capacity for memory, studying, concentration, focusing, memorizing and thinking. When Spleen Qi is weak, thinking will be dull. It will become difficult to concentrate or memorize. Conversely, if there is too much study or over thinking this will affect the Spleen. With those who are involved in higher education programs it is not uncommon to experience digestive disturbances. The great load of Masters or Doctoral work often takes its toll on the Spleen. Thus the continuum is revealed. The over concentration causes weakness in the Spleen, which affects the memory, concentration and thinking skills. The individual then spends more time trying to study and memorize thus causing a negative effect on the Spleen. In Traditional Chinese Medicine, excess is never the answer. Excess only leads to more difficulties.

The Spleen the Heart and the Kidneys are all involved in memory. Maciocia sites a perfect example of how these three are understood when he describes a person getting older and losing short-term memory. Short-term memory is the product of the Kidneys as they nourish the brain. Because of the decline of Kidney Essence in older age, short-

term memory is decreased. The Spleen however, affects thinking more in the sense of study, concentrating and memory. The Heart affects thinking in facing life's daily problems. It is also the seat of long term memory. For this reason many older people will have long term memory but no short-term memory.

Just as excess of activity has a negative effect, excess of laziness is equally detrimental. If older people continue to learn, which is a function of the Spleen, they tend to stay healthier. They tend to have more energy, vitality and general health. Thus we desire that our thoughts not be excessive but not be void. We should continue to learn until we die. It is a good exercise for the Spleen as well as the mind when it is not in excess.

STOMACH

The Stomach is the most important of all the Yang Organs. It is the paired Organ with the Spleen and is therefore responsible for the production of Qi and Blood. The five Yin Organs derive their Qi from the Stomach; therefore the Stomach is the Root of the Yin Organs. The Stomach controls the "rotting and ripening" of food, transportation of food essences, the descending of Qi and it is the origin of all fluids.

All ingested food enters the Stomach where it begins the process of fermentation called "ripening and rotting". Because of this process the Stomach is referred to as the bubbling cauldron. It is this process which prepares the food and drink to be acted upon by the Spleen for the separation of the pure and the impure.

Since the Stomach is the root of the Qi of the five Yin Organs, its health is essential to the recovery of all illness. It is said, "If the Qi is strong, the patient will recover no matter how serious the illness. If the Stomach Qi is weak, the patient will die." Thus in order to strengthen life one must strengthen the Stomach.

The Stomach is a part of the Spleen function of providing Qi for the entire body, especially the

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limbs. If the Stomach is weak, the entire body will suffer from a lack of nourishment. The individual will feel tired and lifeless. In this, the roles of the Stomach and Spleen are inseparable. In this process of delivering Qi to all the organs, the Stomach Qi is responsible for the pulse. The quality of the pulse is a reflection of the Stomach Qi. If the pulse is rough or hard, it indicates a lack of Stomach Qi.

The Stomach is reflected in the coating on the tongue. A healthy Stomach will have a thin, white coating that has root. If the color is yellow, there is Heat in the Stomach. If the coating is too thick there is coldness in the Stomach. If the coating has no root the Stomach Qi is weak. This tongue "fur" is the product of the moisture that comes from the process of ripening and rotting the food.

Just as the Spleen is responsible for moving Qi upwards, the Stomach Qi moves downward. It is this downward movement that causes food, after it is acted upon by the Spleen to move downward to the Small Intestines for further digestion and assimilation. If this process is hindered, food will stagnant (stop moving) in the Stomach. The result will be a sour Stomach with belching, feeling of fullness, distention, vomiting, nausea or hiccups. The Liver assists in this downward movement. If the Liver Qi stagnates it will cause the same symptoms as above.

In the South where people like greasy, hot foods, which have an energy that moves upward,¹ there are many problems with ascending (rebellious), or Stagnant Qi in the Middle Burner. In one recent case with a girl who had deliberate bulimia, the functions of the Stomach had been so disrupted that she developed involuntary bulimia. No matter how little the girl ate she would still vomit after eating. Harmonizing the Stomach and Spleen to restore the rising and descending action of Qi was an essential part of the treatment. After just a few treatments she no longer vomited after eating.

Just as the Spleen likes dryness, the Stomach likes wetness. It is essential that the Stomach have an abundance of fluids to bring about healthy

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digestion. Maciocia likens the fluids of the Stomach to the fluids needed to extract the essences from herbs, in herbal formulas. In this cauldron, the Stomach prepares the food to be acted upon by the Spleen. The part of the food and drink that is not clean is used to form bodily fluids (Jin Ye).

Because the Stomach likes wetness, one of the common Stomach ailments is Yin deficiency. If the Stomach becomes Yin deficient there will be digestive difficulty. The Tongue will be dry and cracked and there will be intense thirst. One of the main causes for Stomach Yin Deficiency is eating large meals late at night. If this conditions persists it could lead to Kidney Yin deficiency.

Because of the Stomach's close relation with the Spleen, its disorders can affect the mental states. The Classics speak of people becoming uncontrollable, laughing and talking in cases of extreme Fire or Phlegm fire. It speaks of people becoming violent wanting to be alone, taking off their clothes, singing and many forms of extreme behavior. This is very close to what we would describe as manic behavior. In less extreme case there would be mental confusion or hyperactivity.

In working with people with Yin deficiency I have seen what was similar to panic coupled with hyperactivity. In a "heat" of emotion their behavior would become quite extreme and erratic. It has been proven that people become more violent in periods of long hot weather. This is what the person with Empty heat or excess heat feels. Instead of being in hot room they can't escape from, they have a hot room inside them, from which they have no escape. A combination of the heat producing hyperactivity and the mental confusion, their actions can be quite alarming.

¹ Hot foods would tend to move energy upward. Greasy foods would tend to cause energy to stagnate.

LIVER

In Western Medicine the Liver is considered to be the most complex of all the organs. This may well be the case in Chinese Medicine. The health of the Liver affects the health of all the Organs. In clinical practice it has been my experience to treat Liver dysfunction more than any besides the Stomach and Spleen.

The Liver stores the blood, ensures the smooth flow of Qi throughout the body, and controls the sinews. It manifests in the nails and opens into the eyes. It houses the Ethereal Soul. The Liver is the great regulator. It regulates the smooth function of all the body and emotions. When the Liver is not functioning properly there will be a loss of "smoothness" in bodily or emotional functions.

The Liver's function of storing the Blood has a great affect on all bodily functions. Because it regulates the Blood, it determines how much Blood is circulating in the body at any given time. When the body is at rest, the Liver will reduce the amount of Blood volume released to the body. When the body is active, the Liver will increase the volume of blood released to the body.

In this process, the Liver is responsible for nourishing and moistening the muscles so they perform properly in exercise. When one rests, the Blood then returns to the Liver, which would determine a person's ability to recover from exertion and feel rested. If this process is disrupted a person's muscles would not be nourished properly thereby causing one to tire easily. Additionally, if the skin and muscles are not warmed and nourished by proper amounts of Blood at the proper time, the body would become subject to pathological factors. While the Wei Qi and Lung Qi are the primary factors for our body's defense, the Liver's control of Blood volume cannot be overlooked.

It is essential to understand the Liver and its affect on women's gynecological and emotional life. The majority of people who receive acupuncture are women. A large number of them have gynecological

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problems. Thus, it will be a daily occurrence in practice. However, many of the emotional and physical problems of PMS can be successfully treated and relief brought to the patient in a reasonable length of time.

One of my observances has been that people who have had a Liver dysfunction over a long period of time have adopted a "life management style" that feeds the problem. Because of the effect of the emotions on the Liver there have been long standing emotional struggles resulting in relational conflicts. Those conflicts have distorted the person's view of life. They are interpreting the world through a badly "stained glass". Because the emotions feed the Organ dysfunction, there must be a holistic approach to the solution. Otherwise when there are physical breakthroughs, they will be diminished by on going attitudes. There must be counsel that presents and supports a new view of life. Therefore the positive emotions will help support the recovery of the Liver.

The Liver controls the Sinews, which include the tendons. Liver Blood nourishes the Sinews, which gives smooth movement and flexibility to the muscles and joints. If Liver Blood is deficient the Sinews will not be nourished and there will be stiffness, lack of flexibility, spasms, tremors and muscle cramps. Again, in the realm of physical movement, the Liver insures smoothness. Occasionally, a person with Liver Blood deficiency will walk with an uneven gait. Their movements will not be graceful or smooth. They will not have flexibility in the joints thereby restricting extension and flexing of the muscles.

The nails are considered to be an extension of the sinews. Therefore, the Liver effects the nails. As a matter of fact the Liver manifests in the nails. When Liver blood is rich and abundant the nails will be strong and moist. They will be smooth on the surface. There will be no appearance of lines, curves or indentations. When Liver Blood has been deficient over a prolonged period of time the nails are brittle and dry. Every person I have treated that has years of substance abuse has had extremely thick, discolored and dry toenails. This is, of course,

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a mirror of the damage done to the Liver through years of substance abuse.

The eyes are the sense organ related to the Liver. Besides the Liver, the eyes are also greatly influenced by the Heart and the Kidneys. Liver Blood nourishes the eyes. If Liver Blood is abundant the vision will be clear. Otherwise there may be color blindness, myopia, blurred vision or dry painful eyes. Excessive Liver Yang can cause red eyes. A toxic Liver will often give the eyes a yellow color.

The Liver is considered to house the ethereal soul. The Liver affects planning of the life and the sense of direction. This is seen in substance abusers who damage their Liver function. They seem to have a lack of direction for their life. This lack of direction and planning gives rise to substance abuse. With Liver dysfunction, one loses the ability to project themselves into the future. This is common among substance abusers. Thus, they lack motivation to deal with problems that are destroying their future. Thus the reciprocal relationship of the Liver function and Liver emotions continually work against one another. It is essential that the Liver Blood be strong for one to have a strong sense of direction and the capacity to establish a life's plan.

When one is Liver Yin deficient there will often be a sensation of floating just before falling to sleep. There will also be a sense of fear or trepidation at night before going to sleep. Again, this works against the health of the Liver. At around 11:00 PM the Blood enters the Liver to be nourished. When one has these feelings of fear and dread before falling to sleep, it will often produce insomnia. Even if they fall asleep they will have difficulty staying asleep. If the Yin is deficient, it cannot hold the Yang. Thus, there is continual waking in the night.

I am convinced that the reciprocal relationship between Liver and emotions is a major part of the violence in our modern society. Many people I treat have a sense of "low level" disturbance all the time. They always feel as if there is an explosion just beneath the surface that is trying to come forth. The lifestyle, values and continued pressures of society provide no natural relief for the problem so it grows

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until it comes out. When the anger comes out in an extreme form it further damages the Liver, giving rise to more feelings of anger and frustration.

Maintaining good emotions, learning to calmly work through problems and experiencing good rest are essential for the true recovery of the Liver. Without a change in "life management" treatment will only bring short-term results. Fortunately, effective treatment does begin to affect a person's predisposed view of life. It is much easier to manage emotions when there is no predisposition to other negative emotions.

The second factor in the Liver's controlling the volume of Blood is realized in menstruation. If the Liver stores the blood normally, there will be normal menstruation. Any abnormality will be reflected in a similar abnormality in menstruation. If the Liver is deficient there will be amenorrhea. (Scanty, light or no menstruation) If there is Liver Qi stagnation, periods will become painful. The Uterus will be affected by any malfunction of the Liver Qi or Blood by way of the Ren and Chong Vessels. The Liver Blood also moistens and nourishes the eyes and tendons. If Liver Blood is deficient there may be blurred vision or other eye difficulties. Likewise there may be cramping in the muscles.

Because of the relationship between the Blood and the Liver, they both have an influence on the other. The Blood, if deficient or Hot may affect the Liver. Conversely, the Liver, because it stores the Blood, can affect its quality, giving rise to disorders, such as eczema or psoriasis.

Probably the most important function of the Liver is the smooth flow of the bodily functions, especially the smooth flow of Qi in all the Organs in all directions. Just as other Organs have a direction in which the Qi naturally flows, the Liver Qi flows upward and outward in all directions. In the clinical setting this will be the Liver disharmony treated most often. When Liver Qi becomes obstructed or when Qi flows in the wrong direction it can cause disharmony in any of the Organs.

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A common occurrence of Liver Qi disrupting the Organs is in the digestive processes. The Qi of the Middle Burner flows up and down with the functions of the Stomach and Spleen. The Liver assists in the smooth flow of these functions. If Liver Qi becomes stagnant it can invade the Stomach disrupting the ripening and rotting process. Or, if it invades the Spleen it will disrupt the transformation and transportation process of the Spleen. Liver Qi invading the Stomach or the Spleen could prevent these functions from happening, causing digestive problems. Likewise, the smooth flow of Liver Qi promotes the smooth flow of Bile. If this process is disrupted the flow of bile may be obstructed causing a bitter taste in the mouth, belching or jaundice.

The smooth flow of Qi greatly affects the "smoothness" of the emotions. Much frustration, depression and anger are the product of stagnation of Liver Qi. In clinical practice one is quick to recognize Liver emotions. The most common place this is seen is in PMS. The feelings of anger and frustration, that many women experience, is the product of stagnant Liver Qi. Often times this will cause distention in the breasts, oppression in the chest and often a sensation of a lump in the throat. This sensation is called "Plum Pit" Qi and is a common occurrence.

One of the reasons that Liver problems are so dominant is our present society. The pressures that are created by our present paradigm of success affect the smooth flow of Liver. As in all organ-emotion functions, there is a reciprocal relationship. Just as the dysfunction of the Organ can cause the dysfunction of emotions, the emotions can disrupt the function of the Organ. This is seen regularly in practice, especially in the treatment of the Liver. When people allow themselves to have extreme outbursts or live under continuous pressure the smooth flow of the Liver is disrupted.

GALLBLADDER

The Gall Bladder is called the extraordinary Fu (Yang) Organ. It is considered so because its functions are different than that of the other Fu Organs. It is the only Yang Organ that does not receive and store food products or their waste. Instead, it stores a pure substance, "bile" which is released into the intestine to aid digestion. The Gall Bladder works with the Liver to maintain the free flow of Qi. It controls the sinews and controls judgement.

The Gall Bladder receives bile from the Liver, which it excretes for digestive purposes. In this manner it is identical to the Western concept of the Gall bladder. Under normal circumstances, the Qi of the Gall Bladder flows downward. If there is disruption in the flow of Qi it may move upward giving rise to nausea, belching and a bitter taste. When this happens, the functions of the Stomach and Spleen will be negatively effected.

Like the Liver it controls the sinews. The Liver, however, nourishes the sinews with Blood whereas the Gall Bladder provides Qi for the sinews ensuring agility and proper movement. Thus, the influential point for the sinews is Gall Bladder 34.

While the Liver affects one's ability to plan one's life, the Gall Bladder affects one's capacity to make decisions. Both of these functions are essential to effective planning. Besides giving the capacity to make decisions, the Gall Bladder provides one with the courage to see those decisions through. In some ways the function of the Gallbladder sounds similar to the Kidneys, which give drive and will power. The Gall Bladder causes us to turn that drive into positive decision making. Thereby, we have the courage to make the changes that our decisions call for. It would seem that this emotional function of the Gall Bladder would also relate closely to the Heart. The Heart houses the mind where decisions are made. But again, the Gall Bladder gives one the courage and initiative to see those decisions through. When one's Gall Bladder is deficient they may be timid, indecisive and easily discouraged. It is even said that in some cases of

Heart deficiency one must tonify the Gall Bladder.

The Gall Bladder and the Liver are interdependent. The Gall Bladder is dependent on the Liver's smooth flow of Qi to effectively receive and store bile. The Liver is dependent on the Gall Bladder to aid in the free flow of Qi. Psychologically, the Liver's capacity to plan life is dependent on the Gall Bladder for the courage and initiative to make the decisions essential to planning.

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PERICARDIUM

Among the Organs there are five Yin and six Yang Organs. This is because the Pericardium is not considered as an independent Organ. Its primary function is to protect and cover the Heart. It is said that infectious diseases are diverted to the Pericardium to protect the Heart. In Herbal Medicine the Pericardium is usually only referred to in the context of infectious disease. In acupuncture, however, the Pericardium Meridian has as much importance as any other Organ. Some Heart problems are treated on the Pericardium Meridian.

The functions of the Pericardium are much the same as the Heart. The channel has, however, a different sphere of influence than the Heart channel. The Pericardium tends to influence the center of the thorax. It has a strong effect on opening the chest. The Pericardium is also very important for effecting the emotions. It has a strong influence on the emotions and the mind. Like the Heart, the Pericardium influences emotions in a way that affects a person's ability to have relationships. Pericardium 6 is often used in people who have emotional problems. It calms the mind, opens the chest, harmonizes the Stomach, regulates Heart Qi and Blood and regulates the Triple Burner. It is a classical point.

TRIPLE BURNER

The Triple Burner or Sanjiao is the most difficult of the Organs to grasp. This is probably due to the fact that it most ideally typifies the Oriental paradigm of function rather than form. There is no Organ in the body that one can point to and say, "that is the Triple Burner". However, it is very essential to the proper functioning of all the Organs. Even among the Classics there is strong disagreement about the function of the Triple Burner, which helps to cloud the understanding. The Yellow Emperor's Classic presents it as "letting go" or releasing substance. The Classic of Difficulties, on the other hand, represents it as receiving. Regardless of which position one takes, the common denominator is that it is a passageway that works in relation to every function of the Organs, without which there will not be free passage or movement of Qi and fluids.

In the Yellow Emperor's Classic it says, "The Triple Burner is the Official in charge of irrigation and it controls the water passages." The Triple Burner performs letting out function in the Upper, Middle and Lower Burner.¹ In the Upper Burner it, along with the Lungs and Heart, dominates the "letting out" of the essential Qi of food and water to nourish the muscles and the skin. It plays a role in the release of the Wei Qi, which makes up the initial defense against pathogenic factors. The Middle Burner controls the letting out of the Nutritive Qi that moves up to the Lungs. The Lower Burner controls the letting out of the fluids that are released from the body.

The Triple Burner is the channel through which Original Qi is spread to all the Organs and then enters the twelve channels. The Original Qi, which is said to dwell between the Kidneys, is the motive force activating all physiological functions of the body and providing Heat for digesting. The "motive force" carries out its function through the Triple Burner. All of the descriptions of the function of the Triple Burner describe the transforming, transporting and excretion of food and water. While all these functions are described with other Organs,

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it becomes obvious that the Triple Burner is essential for all the Organs to carry out their functions.

When there is dysfunction of the Triple Burner it will manifest as blockage of Qi or fluids. It will be seen as a blockage of Wei Qi in the Upper Burner, a blockage of Nutritive Qi in the Middle Burner and a blockage of Fluids in the Lower Burner. In other words, in the Upper Burner there will be some impairment in the Lungs dispersing function. In the Middle Burner there will be impairment in the Spleen's function of transportation. In the Lower Burner there will be impairment in the Bladders Qi transformation, which affects the separation and flow of urine.

¹ In Chinese Medicine the body is divided into three burners. The Upper Burner, extending from the solar plexus up, contains the Heart and the Lungs. The Middle Burner, extending from the navel to the solar plexus, contains the Spleen, Stomach and Liver. The Lower Burner extends from the Navel down, containing the Kidneys and Bladder.

THE ORGANS AND THE EMOTIONS

Because thoughts are a continuum of Organ function, we must realize that we are, to some degree, thinking with our organs. Recent scientific studies have revealed, for example, that the heart has more neurons than the brain. We actually think with our heart. What the Bible has taught about the connection between the organs and thought is not metaphoric. It is literal. Therefore, clear, rational thinking is only possible when the Organs are healthy. Any extreme or obsessive thinking can be influence by restoring balance to the Organ to which it relates.

In the treatment of eating disorders, the practitioner should always consider the emotions that are involved with the particular eating disorder.

1. Liver/Gall Bladder – anger, resentment, repressed anger, irritability, frustration, rage, indignation, animosity, bitterness. Courage and resoluteness are a product of a healthy Liver/Gall Bladder. It affects our ability to plan our life and have direction.
 - A. Long standing mental depression is often due to inner repressed anger or resentment.
 - B. Does not feel rested after sleep (liver controls blood being nourished while asleep)
 - C. The Gall bladder affects decision making because it affects our courage and the ability to make changes.
2. Heart/Small Intestines – Joy, excessive excitement, (a migraine attack is often preceded by excessive excitement. The desire to pursue excitement, entertainment. Excessive talking.
 - A. Lack of awareness of how one's behavior effects others.
 - B. A lack of self-consciousness.
 - C. Easily startled.
 - D. Heart fire and sexual problems.
 - E. Thought that is dependent on

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memory is greatly effected by the heart.

- F.** It gives the capacity of sensation, feeling, hearing and sight.
 - G.** The Heart affects many functions of the mind.
 - H.** On an emotional level the state of the heart affects a person's capacity for meaningful relationships. Relationship problems tend to weaken the heart.
 - I.** Incessant talking or inappropriate laughing is the result of heart problems. Stuttering can be due to heart disharmonies.
 - J.** The ability to fall asleep easily and stay asleep without excessive dreaming is determined by the heart.
 - K.** The Small intestines have an influence on mental clarity and judgement. The Gallbladder effects our courage in decision-making, the Small Intestines effects our power of discernment, the ability to distinguish relevant issues with clarity.
- 3. Lungs/Large Intestines – Sadness, respiratory disorders, which lead to skin problems.**
- A.** Grieving, constrained emotions obstruct the Lungs.
 - B.** Treatment of the Lungs is often very important in emotional problems deriving from depression, sadness, grief, anxiety or bereavement.
 - C.** When the lungs are weak one often dreams of weeping and often weeps.
- 4. Spleen/Stomach – Pensiveness, excessive thinking, studying, worrying.**
- A.** Tiredness, loss of appetite, loose-stools.

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- B. Weak flabby muscles.
 - C. The Spleen houses thought, it influences our capacity for studying, thinking, concentration, focusing and memorization. A weak Spleen will cause dull, sluggish thinking.
 - D. The Spleen, Heart and Kidneys all influence thinking, studying, concentration, focusing and memorizing. The Spleen influences our capacity for thinking in the sense of studying, concentrating and memorization. The Heart houses the mind and influences being able to think clearly when faced with life's problems and it affects long term memory of past events. The Kidneys nourish the brain and influence short-term memory. This is why old people remember childhood events and not recent events.
 - E. When one has a weak Spleen he may dream of being hungry. Stomach - Manic (extreme) behavior is often attributed to the stomach. Heat in the stomach can also cause confusion, anxiety and hyper-activity. Also, extreme hunger and restlessness result from heat.
5. Kidneys – Fear, nocturnal emissions, infections of bladder and Kidneys
- A. Ingenuity is derived from the Kidneys.
 - B. If the Kidneys are strong, the will power will be strong, the Mind will be focused on goals that it sets itself and it will pursue them with single-mindedness. Lack of will power, apathy, unwillingness to under-

- take any project and lack of motivation are often important aspects of mental depression and tonification of the Kidneys will often give very good results.
- C. The Kidneys affect our capacity for hard work. A Kidney problem can often drive one into overwork. The Kidneys also affect our capacity for skilled and delicate work.
 - D. An imbalance in the urinary bladder can provoke emotions such as jealousy, suspicion and holding long-standing grudges.

DIAGNOSTICS

This section will serve as a brief introduction to Chinese diagnostics. The three main tools the beginning practitioner will use are the tongue, the Pulse and the symptoms. All the material discussed in this section is discussed in detail in *The Web That Has no Weaver*.

Pulse: Pulse diagnosis is an incredibly accurate means of diagnosing energetic activity in every part of the body. Suggested reading for the study of Pulse Diagnosis, *The Secret of Chinese Pulse Diagnosis* by Bob Flaws, \$17.95.

For the sake of this class we will only look for four types of pulses, Excess, Deficient, slow and fast. The Deficient pulse will be reflected in a weakness in the overall strength with which the pulse strikes the fingers. An Excess pulse will be reflected in an overall strength with which the pulse strikes the fingers.

A fast pulse will be above 78 beats per minute. A slow pulse will be below 68 beats per minute.¹ A fast pulse indicates Pathogenic Heat. A slow Pulse indicates Pathogenic Cold.

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Tongue: The tongue is one of the easiest of all diagnostic skill to develop. Recommended reading for Tongue Diagnosis is, Tongue Diagnosis in Chinese Medicine, by Giovanni Maciocia. The tongue is a macrocosm of the entire body. The tip relates to the Heart, The sides relate to the Liver/Gallbladder, the end to the Lungs, the center to the Stomach/Spleen, the root to the Kidneys.

When there is heat in any part of the body, the tongue body will be red. For example a red tip will be Heart-fire. Red sides will relate to Heat in the Liver. When there is Heat in the Stomach the center of the tongue will be redder than the other parts of the tongues.

When there is cold any part of the body it will be reflected by a pale or bluish color.

Symptoms: By gathering a detailed list of symptoms, the practitioner can identify the symptoms with the organs that are involved. Initially, the symptoms will be the main tool for diagnosis. Tongue and Pulse will only serve to confirm the symptoms.

¹ In Chinese Medicine pulse are not counted by the minute, but by the breath. For the beginner this would be too complex.

PHILOSOPHIES OF EMPOWERMENT

People with eating disorders and other substance abuse problems are out of control. If they could control themselves without major effort they would not be in the condition they are in. Through emotional, physical and dietary imbalance, through living in a high stress world, through inheriting a weak constitution, through eating their mothers cooking, by living in a certain climate their body has been affected. The imbalance in their body causes them to have a propensity toward certain emotions, food cravings, eating patterns and weight problems.

The problem is seldom a lack of will power. Most of the people have been on more diets that anyone can imagine. Time and repeated failure coupled with physiological/emotional tendencies has disempowered them. Most who walked through the doors of my clinic had lost hope. Even though they came for help, they seldom believed they would actually reach their health and weight goals.

Auricular acupuncture and herbal treatment has a dramatic emotional effect. As the Organs are restored to balance the emotions begin to change. With this emotional change tends to come a sense of empowerment. With the feeling of empowerment the client will often initiate new steps of personal responsibility.

It is essential that the practitioner not place any goals or responsibilities on the client before there is a sense of empowerment. To do so is to insure failure. Conversely, the practitioner must listen and be sensitive to the opportunity to get the client to take the next step.

For example, most people are only going to start at Level I. At this level they are only receiving auricular treatment. To discuss diet at this point would be to lace them under a pressure that they are not equipped to face. The person with the eating disorder is no different form a substance abuser. They have physical and emotional cravings. When there is a struggle between emotions and will power, emotions always wins in the end.

In a short time, however, the client will realize

a reduced craving for sugar. When this happens, the sensitive practitioner will recognize the opportunity to lead them into a decision to modify their diet. Intellectual decisions to make changes without a sense of empowerment will always cause failure. Let them make decisions on their schedule not yours.

Through observation and experience the practitioner will recognize what level the client will benefit from the most as well as what level they are willing and ready to implement. For example, people with strong emotional issues will have to go to Level V as soon as possible. Others may more readily go to Level VI and incorporate and exercise program. Always let them do what they feel empowered to do.

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SEVEN PHASES OF TREATMENT

The phases of treatment are not steps through which one will move and graduate to a higher level. They are just different modalities, all of which will bring more effectiveness to the program. It is impossible to make any claims about the effectiveness of any treatment. However, a multi-tasked approach will provide a higher opportunity for results.

Auricular therapy is the place to start. This phase requires less assertive action on the part of the client than any other. It will be from this basic treatment that the person will grow in their greatest sense of empowerment.

AURICULAR THERAPY **PHASE # 1**

The Auriculotherapy Manual: Chinese and Western Systems of Ear Acupuncture, by Terry Olsen, \$42.00, is essential for developing the skills and the point location used in any auricular treatment.

The following is a list of the most common points used for the treatment of eating disorders. Through the use of the Auriculotherapy Manual, a practitioner can develop a more detailed approach to treatment based on the needs of the client. Look for emotional factors like depression when determining what motivates over eating.

Page 182 of the Manual provides point locations for addictive behaviors. A wide variety of points may be selected according to the diagnostic and clinical skill of the practitioner. The point descriptions are not complete. Information is only provided as it relates to eating disorders.

*Points marked by * are the most essential points. All other points are selected based on the pattern presented by the client.*

A. Triple Burner (Warmer) *

Located on the bottom one-third of the inferior Concha floor just lateral to the ear canal

Affects all the internal Organs and endocrine gland and thermoregulation. Benefits the circulatory system, respiration, digestion and abdominal distention. Helps regulate the movement of Fluids through the body. Benefits the function of the Upper, Middle and Lower Burner.

B. Lung

Lung 1 is located in a straight line below Kidney and Shen Men, in the superior portion of the inferior Concha floor.

Lung 2 is located in a straight line below Shen Men and Lung 1 in the inferior portion of the Concha floor

The Lung creates oxygenation, which helps burn fat and increase the metabolism. Strong Lungs help the body to naturally detox. The Lungs move the qi of the entire body and assist in the movement of fluids

C. Liver

Liver is located on the center, lateral end of the Concha Ridge, just before the Ridge meets the wall.

The Liver is used in detoxification. It regulates the flow of blood to the body and helps in any disorders of the blood. It assists in metabolism. It is very calming.

D. Endocrine *

Located on the wall of the intertragic notch

This point balances the levels of the endocrine hormones. This is an essential point for all pain treatments.

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E. Sympathetic (autonomic)

Located on the internal helix at the juncture of the inferior crux

Balances the sympathetic and parasympathetic nervous system, has a sedating effect and is essential in all stress related disorders

F. Appetite Control *

Located in the middle of the Tragus

Reduces the appetite and assists in weight reduction

G. Mouth *

Inferior Concha, next to the ear canal below the Helix root

Sedating the mouth point reduces the need for oral gratification

H. Spleen *

Is found on the left ear only. It is located below the Liver point on the Inferior Concha floor and above the Liver point on the Superior Concha floor.

The Spleen relieves lymphatic disorders; blood disorders and nourishes the muscles. The Spleen promotes the Transformation and Transportation of all food and fluids.

I. Stomach

Located on the Concha Ridge, just lateral to point zero.

The Stomach point is reduced in cases of excessive hunger or Heat in the Stomach

J. Metabolism

Located on the peripheral lobe.

Affects treatment of any metabolic disorder

J. Brain Stem

Located on the Concha wall, just below the base of the antihelix

Affects body temperature and respiration. It stimulates clarity in thinking resulting in mental invigoration.

K. Shen Men *

Located in the apex of the triangular fossa, slightly superior to the V shaped area that meets the antihelix.

The Shen Men point should be used on every treatment of any kind. It has strong tranquilizing qualities. It stimulates the release of blocked emotions that may be hindering, moving forward in life.

L. Thirst Point

Located in the upper portion of the Tragus, directly above Appetite Control.

Diminishes excessive thirst

M. Kidney

The Kidney point is located on the wall of the superior Concha directly below Shen Men

The Kidney point can be used to stimulate and harmonize the Yin and Yang functions of the Kidneys. The Kidneys serve as a natural Organ for detoxification. They are the foundation of health for the entire body.

Needles should be retained in the ears for approximately 20 minutes. Ear pellets can be taped into the ears, to be massaged by the client throughout the day, between treatments.

Herbal Therapy Phase # 3

This phase of treatment requires more expertise for the practitioner and more cooperation for the client. It is essential that strict guidelines be followed in this area of therapy. Two books that are absolutely essential for the practitioner are *Health Concerns, Clinical Handbook* (\$10.00) and *Healing Digestive Disorders*, (\$15.95) both by Andrew Gaeddert.

Unless you are a trained herbalist you must have both of these books and you must stay well within the scope of treatments that you are knowledgeable to use. For those desiring to develop the skills of a professional herbalist I highly recommend the Institute of Chinese Herbology. Their program is a self-study program that is reasonably priced and very practical.

All the Herbal formulas recommended by the course are distributed by Health Concerns.

1. **Bojenmi Tea** is good for anyone seeking to reduce appetite, improve digestion and get a very slight energy boost. It should be consumed 30 minutes before a meal or any time during the day when one is hungry or needs a slight "pick-up". It is a great substitute for coffee.
2. **Astra 18 Diet Fuel** is a great formula to be taken about 30 minutes before each meal. It promotes digestion, clears Phlegm, Tonifies the Spleen, Disperses Stagnant qi which helps decrease Heat in the Stomach. It can be taken with Astra Diet Tea, a large glass of water or with Bojenmi.
3. **Quiet Digestion** should be in every medicine cabinet and taken on every trip. It treats gastric distress, nausea, vomiting, diarrhea, gastric hyperactivity Stomach virus, great for motion sickness, hangover and difficulty absorbing food.

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4. **Stomach Tabs** is slightly warming so it is rarely used on the person who tends toward heat. It dispels food stagnation, resolves Phlegm in the Stomach and Dampness in the Spleen. Helps eliminate food allergies and can occasionally be used for some gastric and duodenal ulcers. I often give this to clients who tend toward Coldness who have Stomach pain after eating
5. **Ease Plus** should be in every home and is absolutely essential for anyone treating any type of substance abuse, including eating disorders. It treats nervousness, insomnia, emotional distress and occasionally good for migraines, especially if they are stress related. It treats gastric acidity, ulcers, hiccuping and belching. It assists in any type of withdrawal.
6. **Astra 8** is a great energy tonic and immune enhancer. May be used for fatigue, weight loss, systemic weakness, adrenal deficiency, diarrhea, muscle aches and chills. Must be used cautiously when there is any heat present.
7. **Clear Phlegm** is not a digestive formula, yet I use it often with those who have weight problems with Wetness that manifest in sinus excess or nausea due to Phlegm in the Stomach.

MEDITATION PHASE # 7

Meditation is without a doubt the greatest, most effective, least expensive, yet least used tool/gift that has been given to the human race. Meditation is very Yin. As such it can never replace the Yang exercises that the body requires. But Yang emerges from Yin. The energy to live life doesn't come from Yang exercises, it comes from Yin exercises.

I have never implemented any diet or any exercise that has given me as much physical stamina as meditation. In addition to the energy meditation is the place where I balance all the Organs of my Body. Medical Meditation is a form of energy work. It teaches you to use the mind to move and influence the energy of the entire body. As a certified instructor of Medical Meditation, I have made the most positive advancements in my health through regular practice.

The place every person must start is to simply learn physical relaxation. My Physical Relaxation Tape¹ will provide you with a 30minute exercise that takes you step-by-step through relaxing every part of your body. Through its daily use, in just a few weeks you will be able to reach a totally relaxed state in just a few minutes.

By reaching a state that medical science calls the alpha state we can influence our thoughts and beliefs at the deepest possible levels. Every night as you drop into the sleep state, you first enter the alpha state. The alpha state is where the brain waves slow down to about 7cps. It is a natural pleasant state. It has been discovered that in this state one can allow the true thoughts to emerge. At this state one can influence the beliefs and perceptions of the heart.

¹ The Physical Relaxation tape is a part of an entire series of tapes entitled, "Communing with Your Heart" that is to be released individually over the upcoming months.

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This is what the ancients described as the meditative state. Everyone enters this state on a daily basis. In those times where you think about something until you get lost in a daze. Or, you imagine something until you start feeling the emotions associated with what you imagine. Unfortunately, we use for negative purposes more than positive.

When you think about or relive some past offense or conflict and you stir up those emotions of anger and bitterness, you are meditating. You are writing beliefs and perceptions on your heart. You are creating your personal sense of reality that will effect you more the event itself.

Then there are those times that you kick back relax and have an “aha”. You suddenly understand something you had not previously been able to grasp. You released an old paradigm and allowed a new way of thinking to emerge. This happened because you reached a state where the conscious mind was not in control. You were no longer restricted by your intellectually defined limiting beliefs. You allowed a deeper wiser you to reveal the answer that you intellectual mind was unwilling to accept.

Science tells us that the body is designed to live forever. There is no real reason that we should die. By virtue of the fact that our cells are continually regenerating themselves we should live in optimal health at all times. Every scar on you body should be replaced by new unscared baby-like skin. Why do the same weak organs get regenerate with the same weaknesses? Why do the cells come in as aged as the old ones? While there are many of these questions that we cannot answer, there are some that we are beginning.

Aging studies have shown that aging is largely conceptual. The way we see ourselves effects our rate of aging. Trust me fifty-year old women of the nineties look like the glamour stars of the fifties. The perception of aging has changed dramatically in recent years.

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Likewise, our perception of weight and health are largely a product of the self-image we hold in our heart. How we see ourselves is how we will always be. The person who sees themselves obese may lose weight, but it will always come back. The physical body always builds according to the blueprint held in the heart. According to recent studies we know that the Heart affects the part of the brain from which we determine what is normal. Once something becomes normal to us, we don't really know how to live without it. Ultimately we are drawn to what is known or normal. Until we change our sense of personal awareness all physical and behavioral changes will only be temporary.

Deep Breathing creates oxygenation, which is essential of health and metabolism.

The Paraliminal tapes suggested in Phase # 5 are a great place to start this process, but nothing is more effective than learning to lead yourself through you own meditation process of identifying the current sense of personal identity and creating a new sense of identity. Become the person you want to be, not the person that has been imposed upon you by your life's experiences.

It is essential in any meaningful meditation practice that you see yourself doing and being who you want to be. But you must also experience the pleasure you will have by walking in that identity. Until you have experienced massive amounts of pleasure in that new role, you will not have the courage to make the needed adjustments.

However, once you have seen and experienced something in your heart the transformation will be effortless. No one has to tell the dog to bark, it's who he is. Once you see yourself as healthy and fit, you will naturally, intuitively do the things it takes to reach that destination.¹

¹ Look for my new book to be released in early 2000 entitled "How to bring about Painless, Permanent, Effortless Change."